sex. On the *yang* side are Heaven, the sun, lignt, fire, goodness and the male sex. *Kuei* are, accordingly, supposed to be *yin*$_t$ *Kuei* are opposed to *shen*—the latter a name which includes the gods—and *shen* are supposed to be associated with the *yang.* According to a widely prevalent conviction, every man, or practically every man, has in him both a *kuei* and a *shen* corresponding to the *yin* and the *yang* which pervade men as they do the rest of nature. At death, so at least one conception has it, the *skin* goes to the skies while the *kuei* remains earthbound—patently a source of vast numbers of *kuei.*

Since popular belief insists that all absut us are these *kuei,* usually invisible, but always a potential cause of all kinds of misfortune and evil, it becomes of the greatest importance to discover and utilize means for warding them off or expelling them. For this there are many devices. Buddhist monks and especially *tao shih* may be called in to exorcise them. For that same purpose the images of gods, particularly of some gods, being *shen* and *yang,* may be carried in procession through the streets or brought to a house. Some of the processions have been community undertakings, the cost being defrayed by popular subscription which custom has made obligatory. Anything associated with *yang* or in which the *yang* element is strong may have potency. Firecrackers and gongs may be employed. The cock, as the morning herald of the sun, is regarded highly and his blood and head are utilized. The peach, as one of the earliest trees to bloom in the spring under the impulse of the returning sun, is also *yang.* Strong and good men are full of *yang* and their pictures or images may put the *kuei* to rout. Officials are supposed to embody the *yang.* Good deeds are a safeguard and passages from the

Classics may be recited. Charms may prove effective. Among the latter are papers inscribed—often by a *tao shih*—with magic characters or symbols. They are to be affixed to a door or to some other part of the house, or they may be burned and the ashes mixed in water and drunk. Amulets may be carried, perhaps made of the stone or wood of the peach, and in manufacturing beds peach-wood has often been employed. Mirrors may be worn on the forehead, especially of a child, the theory apparently being that a *kuei,* approaching with evil intent and seeing the reflection of his own ugly face, will be frightened away. Copper cash strung together in the form of a sword may be effective. Certain written char-